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neither a cruel nor an aimless world. We are permitted a real, if mortal, happiness, and our deaths are necessary in order that other and perhaps superior beings may realize their destiny. Meanwhile, the fundamental values of life remain intact. True, we can no longer believe in the "protected" world of the Theism of our forefathers. Yet this is no cause for pessimism, but rather a challenge to courage and adventure. "He surely has small hold upon the good who, despite sorrow and disappointment, does not find life worth while, just in thinking and loving, in laughing and creating, be it only for a brief period, followed by a sleep where no evil memories mock."

I shall have failed completely in this review if every reader of it does not become a reader of Professor Parker's book.

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THE RELIGION OF ISRAEL. GEORGE A. BARTON, Ph.D., LL.D. The Macmillan Co. 1918. Pp. x, 289. \$2.00.

This book is the second to appear in the much-needed Religious Science and Literature Series, which is designed to meet the wants of colleges and universities. Its value is therefore not to be judged primarily by its possible contributions to original research in the subject treated, but is rather to be determined by its pedagogical adequacy. The accuracy of the scholarship in such a series ought to be assumed as a matter of course. But is the disposition of the material of the kind to convey to the student a knowledge of the intricate questions involved without confusing him, and at the same time is the general treatment of the subject calculated to awaken curiosity and stimulate interest? These are the prime requisites, I take it, for the success of the proposed volumes.

Dr. Barton, to whom the immensely important but correspondingly difficult subject of the Religion of Israel has been intrusted, is one of the most accomplished and productive of our American Orientalists and Semitic scholars. The debt of recognition for an unfailing stream of stimulating contributions to biblical science and oriental research is one of those debts of honor which his colleagues are most happy to discharge. In the present volume Dr. Barton will sustain his reputation for the thoroughness of his scholarship and the mastery of his field. From the remotest pre-Israelitic antiquity to the Logos speculations of Philo and the New Testament he has traced with care the various stages of development of Hebrew thought, which he rightly

claims is "one of the most fascinating and important phases of human history." The first chapter is devoted to the Semitic background, out of which the Hebrew religion sprang like a root out of a dry ground without much form or comeliness in it. The second and third chapters consider the value of the early biblical narratives and the origin of the Israelitic nation, with special reference to its tribal relations and to the problems connected with the conquest of Canaan. Then follow six chapters in which the religion of Israel is traced from the covenant with Moses to its culmination in the legalism of the centuries immediately preceding Christ. Budde's Kenite theory of the origin of Israel's religion is tentatively adopted, and the foundation of its ethical development is seen in the covenant idea. The last seven chapters may be regarded as little monographs on special phases of Israel's religious thought, for which no sufficient room was found within the general framework of the book. The topics covered are Priesthood and Ritual, Angels and Demons, the Religion of the Psalmists, and of the Sages, Five Religious Tracts (*Ruth, Jonah, Esther, Judith, and Tobit*), the Hopes of the Apocalyptists, and the Jewish Dispersion, with special reference to the *Wisdom of Solomon* and Philo.

Those who are familiar with Dr. Barton's work will understand at once that there are very few questions which have occupied the minds of scholars that are not at least adverted to in the pages of this book. But the question may fairly be raised whether the wealth of detail has not been at times allowed to blur somewhat that sharpness of outline which is so necessary in a book written for the instruction of college and even university men. Unhappily the experience of the reviewer does not permit him to hope that anything in the way of a general literary knowledge of the Bible, to say nothing of a scientific knowledge of it, on the part of the average undergraduate, can be presupposed. Statements therefore whose significance would be at once intelligible to the scholar or advanced graduate worker may often be quite unmeaning to the ordinary student. Dr. Barton, it is true, realizes this in certain important connections. For example, he prepares the way for the complicated discussion of the conquest of Canaan by a preliminary chapter on the method of treating the patriarchal narratives and early genealogies. Yet should there not be in any book designed for colleges and universities a preliminary chapter on an even more fundamental subject? I refer to the fact of revision in the Bible. To the student unaccustomed to the analysis of ancient sources the operations of modern scholarship often appear at first sight to be quite arbitrary. If an introductory chapter could be given

to illustrate the fact of revision in the Bible, beginning possibly with such a telling example as the two forms of the Decalogue, or with some of the many striking examples to be drawn from a comparison of Kings and Chronicles, the student would be prepared to follow the reasoning and accept the conclusions of modern scholarship in a much more comprehending and acquiescent frame of mind. I think it is also highly desirable to devote a brief chapter to a summary of the main results of the critical analysis. The incidental allusions to these outstanding results, *e.g.*, at page 20, seem hardly adequate. Of course the suggested readings at the end of chapter II on the analysis of Genesis are intended to supply the needs of the student in this respect. Yet the modern view of the development of Israel's religion is so indissolubly intertwined with the literary analysis of the material that a short chapter on this subject seems desirable from the pedagogical point of view. Granted that such a chapter might involve a few repetitions later on, this difficulty would be more than counterbalanced by the gain in the orderly approach to the main theme. Dr. Barton's very admirable discussion of the general Semitic background would follow very easily upon the two suggested chapters. The views advanced in the book are on the whole those of the moderate school of criticism, and this is well. A book designed for college use should not be made the vehicle for speculative reconstructions which have not as yet been subjected to the test of searching criticism.

In conclusion may I be permitted to refer to a few details that call for comment. The importance of the historical background for the understanding of Mosaism is rightly insisted upon and considerable space is given to this subject. But there is no corresponding background furnished for the comprehension of eighth-century prophecy, a subject which Dr. Barton is particularly well qualified to treat. The religious problem which Amos, Hosea, Micah, and Isaiah set themselves to solve was occasioned as much by the advance of Assyria as it was by the internal conditions of the sister kingdoms.

The prevailing views of Hosea's marriage, so brilliantly expounded by Robertson Smith, are adopted. They give an undoubtedly rich spiritual meaning to the account of Hosea's marriage; but they involve a highly imaginative interpretation of chapter III, and do they do real justice to chapter II? Dr. Barton strangely ignores what to the present reviewer is the chief contribution of Isaiah to Old Testament religion, namely, his spiritualized conception of the doctrine of the Remnant. On the other hand, the Messianic element properly so called, in Is. 9 2-6 and 11 1 ff., is considered to be original and is singled out for special emphasis. Possibly the time has not yet come

to discard this view in college text-books, though I am more and more convinced of its improbability. But the statement that Isaiah chose Tiglathpileser IV as the pattern of his ideal prince (p. 105) cannot be allowed to pass unchallenged. On the other hand, it is a pleasure to note that Dr. Barton comes out unequivocally for the collective theory of the Servant in Deutero-Isaiah. A campaign should be undertaken against what the reviewer believes to be the utterly mistaken course which the interpretation of the Servant Songs has taken in recent years, due largely to the weight of Duhm's authority. The individualism of Jeremiah and Ezekiel is of course referred to; but ought not Ezekiel's formulation of the doctrine to be elaborated and criticized more fully than is done on page 125? Ezekiel's one-sided theory of individualism complicated so greatly the current dogma of rewards and punishments, and this complication of the doctrine stands in such intimate connection with the development of the doctrine of the future life, that it seems as if more attention should have been paid to these thought-sequences. I wonder also if more space might not have been advantageously given to the exceedingly interesting and instructive Messianic movement after the Exile, represented by the work of Haggai and Zechariah. The failure of this movement, hinted at on page 133, paved the way for the domination of legalism, and in part at least may account for the waning of prophecy in the subsequent period, to which Dr. Barton alludes but which he does not discuss (cf. pp. 139, 146, 156). Should there not be a more outspoken condemnation of the imprecatory element in the Psalms than is found on pages 201 and 213? The resort in our day to these blotches upon the higher religion of Israel in order to clothe present hatreds with scriptural authority is a sad commentary upon our professions of belief in a developing revelation, and the unjustifiable character of these fierce outbursts from the Christian point of view needs determined emphasis. The chapter on Angels and Demons gives a most useful summary of studies in literature not readily accessible to the average college student and should start the necessary questionings in his mind when he comes to the same subject in the New Testament. In the discussion of Philo's relationship to the New Testament, ought not reference be made to the Epistle to the Hebrews as well as to St. Paul and St. John?

The queries that have been raised in the foregoing are suggested with all diffidence. I do not wish to play the part of an upstart Elihu to a Nestor in Semitic studies (if this Alexandrian blend of biblical and classical lore may be pardoned).

KEMPER FULLERTON.